

OUR BOYS UNLIKE TROOPS OF ALLIES

Less Radical Than British but Still Far From Conventionally Religious.

CHRISTIANITY AT BEDROCK

Home Mail of Soldiers Surest Index to Their Thoughts and Real Personality.

(By William T. Ellis.)
[The Religious Rambler.]
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American Headquarters in France.—After having seen at close range the armies of our allies, it soon became evident that the American troops are distinctive in other respects besides physical appearance. The Yankees are different from all their fellow fighters against the boche. They look different. They act differently. They think differently. They speak differently. Their lingo is not that of the battle-worn Tommies. The attempt to fasten upon them an analogous name, "Sammy," is resented by the soldiers. "Yanks" they wear with pride, but they say things about the papers that label them "Sammy." The which is but indicative of their attitude in more serious things.

The British and colonial troops have, during four years of army life, developed many distinctive usages and phrases, and it would seem natural that their comrades from overseas would take these on bodily, especially as the fraternization among the forces is very real. Nothing of the sort has happened. The Yanks have appraised their fellow soldiers with shrewd eyes, and they are "for them." Especially do they find themselves akin to the Canadians and other colonial troops. But still they remain themselves, with their own ways and vocabulary. American dead do not "go west," nothing is "napoo" with them, they do not "get the wind-up," and so on, throughout the long line of trench talk the war literature has made familiar to all readers. This unconscious refusal to take on the ready-made manners and speech of their veteran associates in the great war is one of the unexplained phenomena of the American expeditionary force.

Less Radical in Religion.—In the things of religion, I found the British soldiers far more unconventional than the Americans have as yet become. It is to be remembered, however, in this respect, as in all others, that our allies have four years of war experience behind them instead of one. They have completed certain stages of experience which the Americans are as yet undergoing. Pershing's men are nearer to home and old influences. They continue under the power of religious forces which operate militantly, because the churches in the states had time to make ready. There is less departure from the accepted standards of speech and conduct on the part of this latest large accession to the force of the allies. The Yanks are more nearly a Sunday school army—though I can imagine the language of many soldiers upon reading such a statement concerning themselves.

There is less profanity among the Yanks than among their associates who speak what purports to be the same tongue. Some would say that the Americans are not sufficiently gifted linguistically to reach the heights—or depths—of colorful language that their more seasoned associates command. Others would say, "Give them time." I only record the present fact. More tangible and demonstrable is the matter of drink. Here the official practices of the two armies may be contrasted. The British give their men a "hot" of rum at "stand to" each morning in the trenches during the cold weather. Canada and America were solemnly assured that the conditions of modern warfare are such that the men cannot get along without it. Yet the American troops, some of whom have passed a winter in the trenches, have managed to get along very well without a drop of rum. Neither officers nor men are permitted strong waters, in or out of the trenches. The simple fact is that the traditional attitude of the British with respect to liquor was allowed to outweigh the convictions of Canada. American experience has demonstrated the mistake of the theory of her great ally, and the British army will be dry before ever the American army goes wet. Already France has ordered her entire war zone "dry."

These two particulars are but illustrative of a general condition. The war thus far—and ever the three years longer experience of our allies is to be held in mind—has made less difference

American Ex-Attache Is Indicted for Espionage



Charles Emil Strangland, former secretary of the American embassy in London, in 1914 and 1915, has been indicted in Philadelphia, charged with violation of the espionage act. Strangland is an American citizen and was born in Sweden, in thirty-seven years ago, the Swedish parents. He is a graduate of the Universities of Wisconsin and Minnesota, and studied later at the University of Berlin.

In the Yanks than in the Tommies, the Canadians or the Anzacs. The khaki-clad boys are more nearly as they were at home. France has not greatly changed them, except by giving them an enlarged horizon and an increased independence. They have been freed from the trammels of convention, but they retain their former character, plus some new conceptions concerning the workability of idealism.

Looking Over the Censor's Shoulder.

One unexpected by-product of the rigid censorship that is maintained over all mail leaving the American army is that it is now possible to know what the soldiers are thinking about and saying in the intimacy of communications home concerning the war and things in general. All the mail of the soldiers is censored by the officers. Many are the stories told about the officers' messes—without, of course, mentioning names, and thus violating confidence. The real self of the soldier is more truly revealed by his letters home than by his talk in barracks or trench.

On this point I have talked with many officers. All agree with the one who said, "I have been surprised to find how full the men's letters are of allusions to home, love and God. They are thinking a lot more about religion than I had ever supposed." There is a great deal of talk of things religious among the men, and anybody who comes over here looking for a "revival" of the conventional sort will strain his eyesight seriously before he finds it. In one of the Salvation Army huts a sweet-faced lassie, whom the men adored as a mother or a sister, complained to me that the soldiers are not as keen for her meetings as they are for her pies and doughnuts, and that those who do "come under conviction" quickly backslide. She is looking for the sort of religiosity that she found in her street meetings back home, and fails to realize that her noble personality and beautiful service is far more religious than her stereotyped phraseology.

A new dignity and self-respect has come to the men in France. They walk with a surer step than ever. They have discovered themselves. Therefore, they are more averse than ever to talking about the deeper things of their nature. In the privacy of their letters—for they soon learn to disregard the censor—they unveil their inner, deeper selves. Face to face with the great realities of life, and with their experience deepened and enlarged, they have come to an appreciation of the ultimate things that they did not have in the earlier days of their civilian life. Their position is that of France, which has dropped her former atheism and has come to regard God as the first factor in her life. Spiritual values have come to their own place in all the armies of this war with whose thinking we are conversant.

Religion a Bedrock.

Out among the troops I found that there was a more general acceptance of church services, if they were simple and vital, than ever was the case back home. This matter depends largely upon the personality of the chaplain or the Y. M. C. A. worker. I have seen Y. M. C. A. huts filled at Sunday services. Also, by the way, I have seen boys reading their Testaments. One Red Triangle hut has family prayers, brief, simple and catholic, every Wednesday night after the evening program is over, regardless of whether that program is a motion picture, a boxing match or a vaudeville. The report is that the boys like it. Indeed, there is evidence that some of the Y. M. C. A. secretaries have been too fearful of trying to thrust the religious element forward.

Here in France among the soldiers a new and elemental conception of religion has developed. It has little creed, and certainly no sectarianism. Ecclesiastics back home might be startled into something like awakenings could they but realize how little the things that bulk so large in their life mean to the soldier. These soldiers care nothing for the differences that divide Episcopalians and Methodists and Presbyterians and Baptists. They are interested in God and whether or not He answers prayers and the relation between Him and the great considerations of righteousness for which the allies stand. As for the shop talk of the churches, over here they confess that they never were in the habit of paying any attention to that.

Three words characterize the religion of the American soldier—simplicity, brotherhood and service. Faith is stripped to the buff in the trenches. Nobody cares for any elaborate expression of belief. These men believe they are doing their bit for God when they help break the grip of the Hun upon the earth. They are convinced that the essential righteousness of our cause makes it God's cause. If we have much at stake in this war, God has more. Therefore, they are serving Him when they go ahead in uncomplaining loyalty to do their part in winning the war. Fidelity to the task is the first expression of worship.

When Comrade Helps Comrade.—In the army the men have come to an understanding of fellowship that passes the knowledge of all the organ-

izations that call themselves brotherhood. There is not much talk about this phase of army life, but the comradeship of the men is sublime. Not merely when they assist the walking wounded down through the trenches, as I have seen them do, or carry the more seriously stricken on stretchers, is this tender phase of army life manifest; it reveals itself also in the quiet forbearance one with another, the absence of squabbling, the unaffectedness of mutual service, and the loyalty that meets the tests of danger and death. The good old soldierly word "comrade" covers the case.

There is relatively little preaching of religion out here. Protestants and Catholics alike express their faith primarily in deeds. Ministry is the medium of spiritual zeal. Chaplains and Y. M. C. A. and Red Cross and K. of C. workers are chiefly busy about doing helpful things for the soldiers. Their experience is a great self-effacement. The result is that they have commended their gospel to the men as preaching never could do. The army has, by this experience, got hold of the truth that religion is synonymous with service, rather than with services. They are for the former, and only mildly interested in the latter. To the churches back home the soldiers in France send back the message that Christianity works best when interpreted in the words of the Founder, "The Son of Man is come not to be ministered unto, but to minister."

Calling the A. E. F. "Missionary."

A young chap undertook to lead in three cheers for the American expeditionary force, and, getting his tongue twisted a bit, he called it "the American missionary force." He was more right than he knew. For this army, with its distinctive characteristics, is exerting a missionary influence that is comparable only with the effect of the crusades of the Middle Ages upon Europe. It is proving the workability of the conservative, idealistic American standards of character and conduct. It has thrust into the whole world's thinking the reality of the principles expressed by President Wilson, which are essentially religious. It has borne democracy in action across the seas, challenging many customs and institutions that had the prestige of centuries behind them. Total abstinence, chastity, simplicity and sincerity have been reinforced by this overseas army.

In its religious aspects, if that term may be permitted, the A. E. F. is certain to have a radical reflex influence upon the land from which it has gone forth. After the war, the returned soldiers will have pretty much their own way with the country, and their conceptions of religion are likely to be the ones that will prevail.

Good Liniment for Lamenesses.

"I have found Chamberlain's Liniment a splendid remedy for lamenesses, soreness of the muscles and rheumatic pains," writes Mrs. J. W. Wallace, Madison, Mo. Mrs. Wallace says further that "it is the best liniment we have ever had in the house."—(Adv.)

DENNIS BARRETT ENTERS RACE FOR STATE SENATOR

(Special to The News.)

Dalton, Ga., June 24.—With the formal announcement of Dennis Barrett for state senator from the forty-third district, a contest for the office is on. Judge G. C. Glenn, former representative, having announced some time ago. Mr. Barrett is the present representative from this county. Whitfield will name the senator from this, Murray and Gordon counties this year.

N. A. Bradford, who represented this county in the legislature during the 1916-17 term, is a candidate for representative, and so far has no opposition.

BRADLEY PLANS BIG DRIVE TO MAKE UP ITS PRO RATA

County Divided Into Districts With Chairman for Each. Ready for Work.

(Special to The News.)

Cleveland, June 24.—Bradley county's allotment for war savings stamps is \$340,000. The campaign is thoroughly organized and the demand will be met as successfully as all other war demands have been met, and as cheerfully. The county is divided into districts with a chairman for each and several assistants. There are very few people in Bradley who can not loan the government money in return for these popular baby bonds, and many will go the limit. Wealth is about as nearly equally distributed in this county as any section of the country, there being few extremes in wealth or poverty. When the war is over the hue and cry of the politician against the bondholders will serve as a boomerang, for if not bonded, they will all be bondholders. Each day interest in the war gets closer to the hearts of the people. Their money is going into it in a stream. Then the sturdy boys are going out with increasing regularity to answer their country's call, until there is scarcely a home in Bradley county untouched. Something tugs constantly at their heartstrings while their eyes are turned toward the rising sun and their souls look up to heaven.

Twelve have already pledged the limit in the war savings stamps drive and thirty have taken \$100 each by the time the organization is complete. Many more were pledged Saturday when T. R. Preston, director of war savings activities for Tennessee, addressed a large mass meeting here.

MORE DRAFTMEN LEAVE FOR MOBILIZATION CAMPS

Bradley County Sends Another Batch of Boys to Training Camps.

(Special to The News.)

Cleveland, June 24.—Bradley county's second contingent of the second call under the selective service law will entrain today for Camp Gordon. Fourteen colored men left last Wednesday for the training camp at Des Moines, Ia. The fifteen men leaving today at 2:15 p. m. are: A. F. Bradshaw, C. H. Hicks, B. Williams, R. F. Collins, C. W. Kinsey, Lee Mullinnax, H. R. Clark, J. W. Patton, Thos. Fennell, F. L. Pierce, A. J. Cash, I. S. Long, J. H. Duggan, Hoyt Harman and Winston Christian. In addition to these six will be forwarded by other boards on the recommendation of the local board to take the places of six men who were returned on account of physical deficiency from Camp Pike. Those to go to Camp Pike, Ark., are Joe Blitt, Walter Roper, Ralph Choat, Marcus Hilliard, P. J. Donahoe. Two left last week to enter the Polytechnic institute at Cookeville. These were W. M. Weaver and H. D. Bullington. The colored boys were given a grand send-off by the local board and members of their race. The colored people are demonstrating their loyalty in a manner very creditable to themselves, and raising themselves in the estimation of all.

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